

Excerpt From The Book Entitled "PUNGEI-SHUNJU"

I ADDRESS TO CHIANG KAI-SHEK AND  
APPEAL TO OUR FELLOW-COUNTRYMEN

(The first part omitted)

"Under these circumstances China has attempted for the last 20-odd years to govern her territory under the Government of the Republic of China. Unlike older days, however, the Government have met with many difficulties, and this point we should fully take into consideration. To Czecho-Slovakia, Yugo-Slavia, Poland and Finland in Europe, independence at once meant unification; but China is incomparably more difficult to unify than any of these countries.

"This enables us to realise the plight in which Mr. Chiang Kai-shek is now placed and at the same time to appreciate his grave responsibility. Accordingly, he has indeed shrunk from nothing so far as it was for the benefit of his country. At one time, admitting Russia into China and enlisting her aid, he unified Central China, while at another, depending on Japan, he attained the unification of areas north of the River Yangtze. By and by, however, he rejected Russia, excluded Japan, and turned to Britain and the United States. They, too, he will come to oppose sooner or later. He has indeed been doing all sorts of things. Yet, what statesman in his place could have done otherwise under such circumstances?

"In settling any international issue, it is, in my opinion, necessary especially for a nation with reserve power or for one professing to be an advanced nation, to take the other's situation fully into consideration, that is, to proceed with the matter in such a way as to suit the other party.

"This is my first explanation in answer to the question, 'What is the high way whereon we should proceed?'"

(Several paragraphs omitted)

"Needless to say, we all wish and pray with all our heart for the prosperity of the Imperial Household and the Japanese Empire. Our aspiration, however, is not limited to the existence or prosperity merely of Japan, and herein lies the real spirit of our culture. Nay, we hope for the prosperity of the East, and the peace of the world. In so hoping, we wish first of all to have a free talk with China. This, and nothing but this, I have been telling to all Chinese people, including those holding important positions, I have met in the last twenty year."

(Two paragraphs omitted)

"It goes without saying that Europe and America have their own excellences and they have both countries and individuals who know what's what. For all that, however, Japan

is by no means subject to any power either in Europe or in America. On the contrary, from the cultural and spiritual standpoint, Japan has much to contribute by way of saving the Western culture from the present deadlock. To state this fact plainly and to put it directly into practice is of utmost importance and such is the very highway for us to choose.

"Why do not the Chinese and, if I may be permitted to say so, we Japanese take this open road? It might be in many cases simpler and more convenient to take a short cut or a by-road. When we think of the distant future, however, we would much rather go straight onwards along the broad level highway."

(Four paragraphs omitted)

"I am deeply grieved that the Sino-Japanese problems have at last come to such a pass. That we two have gone astray from the highway we had originally intended to follow and that we are now obliged to fight against each other on the field of battle is, I fear, going to constitute an obstacle to the development of the Oriental culture."

(Two paragraphs omitted)

"NATIONAL RESOLUTION IN FACE OF THE PRESENT SITUATION:

"Next, I should like to appeal to our fellow-countrymen in connection with the current problems confronting us.



"The die is cast. So far we have made every effort to avoid this development, praying from the bottom of our hearts that things would not come to such a pass. Now that the worst has come to the worst, however, we should accept it as gods' ordeal to try us and should face it with firm resolution.

"I greatly fear that this turn of event, which has given rise to such an unfortunate state of affairs between Japan and China, may, should a single mis-step be taken, even render utterly impossible the adjustment of the Sino-Japanese relations, which we have been advocating for so many years, and furthermore that it may occasion greater troubles in the Orient or rather in the whole world, and that as the result of all this, Japan herself may be obliged to undergo a really grave ordeal."

(Several paragraphs omitted)

"In order to give depth to our thoughts we Japanese have to go back to the very foundation of our country, that is, we have to grasp the real spirit of our ancestors who founded Japan. If, in the course of deducting and amplifying the Oriental and Occidental culture, we lose sight of this fundamental idea, our thought would fall in a whirl and, as a result, we would make a very weak nation. This is why we should always hold dear the spirit of our national polity.

"The national polity of Japan is by no means so rigid

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as is often mistakenly held. It is elastic, comprehensive, and also resilient. It may embrace and absorb everything. Instead of being too severe and particular, it is liberal and tolerating. Nowadays, people are inclined to regard the national polity of Japan as something excessively rigid. This, I suppose, is due to the fact that as yet they have no true understanding of Japan's national polity.

To be rich in ideas and never to humiliate others is, I believe, the thought originally governing the Japanese."

(The rest omitted)

CERTIFICATE OF AUTHENTICITY

I hereby certify that the magazine hereto attached, entitled the "BUNGEISHUNJU," which contains an article written by Araki, Sadao, under the title "I Address to Chiang Kai-shek and Appeal to Our Fellow-Countrymen," is a magazine compiled and published by the BUNGEISHUNJUSHA as a special number in August, 1937.

I also certify that the said BUNGEISHUNJUSHA was dissolved on 31 March, 1946, and that now the BUNGEISHUNJUSHINSHA has been organized under new leaders.

Certified at Tokyo,  
on this 27 day of January, 1947.

/s/ IKEJIMA, Shimpei (seal)

I hereby certify that the above signature and seal were affixed hereto in the presence of the Witness.

At the same place,  
on the same date.

Witness: /s/ HASUOKA, Takaaki (seal)

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文藝成立ニ關スル證明書

コノ「荒木貞夫」著「~~其~~金石ニ與フルト共ニ我ガ同胞ニ對フ」ナル  
論文ヲ所載セル「文藝春秋」ト因スル雜誌ハ「文藝春秋社」ニ於テ  
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同日於同所

立會人

國際軍事裁判所  
辯護人

蓮岡高明



蒋介石に與ふると共に我が同胞に懇ふ

荒 木 貞 夫

困難なる蒋介石の立場

前 略

かかる事情の下にあつて、支那は過去二十幾年間、中華民国としての政治を行つて見たのであるが、昔と違つて却々うまく治まるものでないその點を我々は察してやらねばならぬ。支那と云ふ國は、歐羅巴に於けるチェッコ・スロバキヤだとかユゴスラヴィアだとか、或ひは波蘭、芬蘭だとか言ふ國々と同じ様に獨立國家となつたからとて、早速統一が出来ぬ國柄で、決して之等の國と同日に論じ得る國ではないのである。

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茲に於て、蒋介石氏の立場の困難さが思ひ測られると共に、その責務の重大なる事が察せられるのである。故に彼は支那の爲には、實に有りとあらゆる事をやつて來てゐる。戦ては露西亞を容れてその援助に依て中部支那を統一し、日本に頼つては長江以北を統一した。しかも後には



露西亞を斥け、日本を排し、英米に依存したけれども、やがてこれにも  
反對する。まことに色々な事やつてゐるけれども、然し何人が彼の位  
置に立たされたにしても恐らくあの様な事情の下にあつては、ああする  
より仕方はないのではなからうか。

かくの如く、國際間の問題と云ふものを處理するに當つては、矢張り先  
方の事情を充分に察して事を進めると云ふ事が、殊に力に餘裕あるもの、  
自ら先達を以て任ずる者にとつては必要ではないかと私は考へて居るの  
である。  
これが我々の行くべき大道とは何かと云ふ問に答へる、説明の第一であ  
る。

東洋文化建設の爲に日支は協力せよ

前  
き

我々は固より我が皇室の興榮、皇國の隆盛を心より念じて居るが、  
又單に日本の事が生存し、日本のみが繁榮すればいいとは考へて居ない。  
さう考へない事が即ち我等の眞の文化精神なのであるからである。否、

道を潤歩してゐる。

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細中

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は國より凡ての人民々々に、この一の言の外に、河も言ふて來て居る。いなりの人は先づ俱に語らんと欲するものし、は支那の世界の平和を期する。第一

今日、日支問題が斯様な状態に立至つたと云ふ事については、私は非常に悲痛な感を抱いて居るものである。我々の期して居つた大道を遂に行く事が出来ずに、彼我戦塵の間に相見えなければならなくなつた事は、東洋文化の發展途上に一つの難關を生み出すものではないかと思ふ。

#### 後略

#### 今次時局に處すべき國民の覺悟

次に、この現前に展開した時局問題に關聯して、我が同胞に懇へたいと思ふ。

最早、矢は弦を放れてしまつた。今までこそこの事あらんことを避けるに努め、かくならざらん事を心からねかつたのであるが事茲に至れば、これも又神が我々に與へた試練の一つであるとして、深い覺悟を以てこれに對さなければならぬ。

今次時局の轉回、日支の間に於て是に不幸な状態を見ると云ふのみは留らず、一步誤れば、我々が多年唱道し來つた日支國交の調轡と云ふものを不可能事とするばかりでなく、ひいては東洋に或ひは世界により



大きな波瀾を及ぼしはせぬか。日本自體にしても、其の結果、非常に重大な試練に遭ふことになりはせぬかと云ふ事が、頻りに考へられるのである。

中 略

思想の深みを持つと云ふ事は、日本と云ふものが出来上つた本に歸ることである。即ち、驛國の昔の眞精神を盛く擧ると云ふ事である。東西の文化を演繹敷衍して居る間に若しその根本を離れたならば、思想は素れ、我々は非常に弱くなるのである。茲に於て、國體に關する觀念だけは、これを深く把持しなければならぬと云ふ事が出来るのである。

日本の國體と云ふものは、よく言はれるやうに、そんなに固苦しいものではないのである。伸縮性を持ち、包容性を持ち、弾力性を持つたものであつて、一切のものを包容し一切のものを消化するものづある。人に對して線の細い喧ましい事を云はず、非常にゆるやかな、ゆつたりとしたものなのである。どうも今日に於ては、國體と云ふと大變に固苦しい事になつて來るのであつて、これはまだ日本の國體と云ふもの

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が本當に理解されて居ないのではないかと私は考へるのである。  
思想に豊かであれ、そして人に恥をかかすな、と云ふ、これが日本本  
來の思想であると思ふ。

後  
略